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## INTERNATIONAL BIBLE STUDY.

*February 26th*, 1882.—*Numbers* XXI. 1-9.

In our last lesson the Israelites were still at Mount Sinai, receiving the ecclesiastical and civil code by which they were to be governed in the promised land. After that, they came to Kadesh, a place on the southern border of Canaan, and losing heart because of the report by the spies concerning the prowess of the Canaanites, they lost the battle which they insisted on fighting, against the command of God, and had to return to the wilderness. Thirty-eight years went by, and the adults among the emigrants from Fgypt passed away and were succeeded by a race brought up under circumstances more favourable to their mental and physical development, in the free air of the desert. Most of this long interval is supposed to have been spent on the highlands of the Sinaitic peninsula. The Lord whom they had offended by their mistrust, had appointed to them forty years of desert wandering, a year for each day spent by the spies in their visit to Canaan. The very despatch of the spies originated in distrust; the Lord allowed it only because they had chosen that way of satisfying themselves regarding the country and the inhabitants; the result was disheartenment, and then chastisement. Some lessons are very slowly learnt; forty years were not too long a time to spend in learning that God's ideas are more to be relied upon than ours. At the time of which our lesson treats, the Israelites were once more advancing upon Palestine, approaching it by the very inlet from whence their fathers had been repulsed.

"And when the Canaanite, the King of Arad, who dwelt in the south, heard tell that Israel came by the way of the spies (rather, of Atharim), then he fought against Israel and took some of them prisoners." They had not invaded his country, but were approaching it. He went out to meet them, and coming upon them unawares perhaps, took some of them prisoners. In the Hebrews we are told of the necessity of *labouring* to enter into the promised rest. Formidable difficulties present themselves just on the border of the promised place of rest, the life of faith. It is in conflict with these that faith receives its needed development.

"And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destory their cities." Every vow that is recognized of the Lord, is of the nature of a covenant, and is based upon the declared will of the Lord. The Lord gave the Israelites the victory which they sought, and they destroyed the people and their cities. We are to bear in mind that all men have forfeited their lives to God, and it is simply by divine grace that their life has been extended; otherwise it would not be right for God to take away the lives of men as he is continually doing. All over the world, in every land, in every station of society, men are removed by God in any way that seems good to him. He sends an earthquake and a great city falls to the ground and 60,000 souls perish. He sends the cholera on a journey of death around the world. More than half the race perish before they have passed the bounds of infancy. He could have removed the inhabitants of Canaan by famine or pestilence. He saw fit to remove them by the sword, and commissioned his own shosen people to be the ministers of this punitive sentence. The Canaanites had revolted against him and filled the land with idols, and were thus punishable as idolaters; and if any man fails to see it, it is because he has a clearer idea of the title of an earthly king than of that of the King of Kings and Lord of Lords. But the Canaanites knew very well that the Israelites were under the guidance of Jehovah; knew that they had been miraculously sustained during their wilderness wanderings, and thus the guilt of resistance was greatly aggravated. The Israelites did not prosecute the purpose first formed of entering Palestine from the south. Under divine guidance, they turned to the south in order to get round the country of the Edomites intending then to ascend northward and approach the promised land by the way of Jordan. The people were disappointed and discouraged. They were not being led in the way in which they had expected to be; just as they were expecting to reach the long-desired haven they found themselves embarked on another long journey in the wilderness. They spake against God and against Moses, reproaching both the one and the other because they were still obliged to live on manna. Without faith it is impossible to please God or obtain favours from him; but murmuring is directly opposed to faith. It never mends matters, but always intensifies the evils that are compalined of. God sent fiery serpents among them, and many were stung to death in this way. The snakes had fiery red spots; or the expression may refer to the effects of their bite. Awakened to a sense of their sin, the Jews entreated Moses to pray to the Lord in their behalf.

"And the Lord said unto Moses make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it shall live." Here was a wonderful type of him who was made in the likeness of sinful flesh, and assuming the sinfulness of humanity was lifted up on the cross, that whosoever believeth on him might have everlasting life. This thing was in the likeness of a serpent but was not a serpent; it was attached to a pole and lifted up conspicuously where men might see it; proclamation was made in the name of God that whosoever had been bitten by a serpent should look at it; this could not be done without faith in him who had appointed it; thus men were saved by faith. Why God should have chosen to save the Israelites from the death that stared them in the face, by such a singular and inexplicable means, no man could tell for fifteen centuries; but when Christ had once died for the sins of men upon the cross, and sinners began to find salvation by faith in him, then the significance of this extraordinary type came into view. We are saved by looking unto Jesus, the Author and Finisher of our faith. Thus Jesus was preached before hand, in types and prefiguring signs from the foundation of the world.

## WEEKLY REVIEW.

—The Hon. Mr. Gibbs, who has had abundant opportunity of observing the working of the Government system of Education in this country, does not think favourably of it. The following is his testimony with regard to it, uttered the other day at Calcutta at a meeting of the Ch. Miss. Society:

"The effect of this system of education is the creation—not of a clearer and more refined system of morality—but of a chaos, an uprooting of the foundations of the old faith, and a general unsettlement as to belief, without offering them any means to extricate themselves from the depths of the darkness and of doubt into which they must necessarily fall. This I venture to think is the result of the Government system of education."

Without doubt, this is a correct statement of the matter. And further, many of those who go through with the Government curriculum of study, persuade themselves that the darkness is not with them but with those who suppose that God has given a revelation to man. The science and philosophy in which they have been indoctrinated, take no cognizance of religion as necessary, yield it no manner of deference, and bestow their highest eulogies on men who are known as skeptics. The graduates of Government Colleges in too many instances, have a prejudice against Christianity, from the simple fact that so much care has been taken to avoid all commendatory reference to it.

—A friend in England, connected with the Independents, expresses the opinion that there are very few thorough-going Calvinists now in that body, and that their numbers are constantly diminishing. He says:

"Among those who, in the Church of England, think a little but not much with us, many believe in universality. They often are not able to support their opinion by arguments, but refer loosely to ethical and moral considerations. Many people think that atheism, or perhaps deism is greatly on the increase, and point to such indications as Tennyson's last poem, "Despair," but I believe it is much more with newspaper editors and writers than with any other class. Among scientific men there are several of the best known who are deists, but there are also many who are believers in Christianity, beside those who are

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truly consecrated. Darwin, Lubbock, Spottiswood (President of the Royal Society,) Michael, Foster, Burden Sanderson, Carpenter, Owen, Sir J. Hooker, and many others are at least not deists, while Professor Stokes, Sir Jas. Paget, the late Prof. Rolleston, Sir Wm. Thompson are devout men and are as much looked up to as any in the scientific world. There always have been deists since the Reformation, but I believe there never has been a time when there was so great religious activity as now, or when there has been greater toleration and brotherly liberality and kindness among the sects here."

We look upon this as the time when the tares and wheat are ripening together for the harvest, and the same sun which fructifies the one developes the other. The spirit of the age is the spirit of activity, progress and eager emulation, and look we in almost any direction in Christendom we find rapid development.

—There is also what may be called the idolizing of the age. It seems to the people of this day that there never was such an age, or such a people as those that are now coming on the stage. Modern thought is supreme thought, the summit of the pyramid which men have been wearily climbing in past ages, and what is imagined to-day takes precedence of all that has been believed in earlier days. This partiality necessarily prejudices and clouds the minds of men, but almost all yield to it.

—The Rev. Mr. Douglas, of the Canadian Mission, Indore, is expecting to proceed to Canada shortly on furlough. We may be excused for taking the following from a private note from him:

"Through much opposition we have laboured here and we have been long enough in the work to learn to love it, and to know that a patient continuance in well-doing amongst the Native people, is the most certain way to overcome opposing influences, and is Christianity's best defence. We have been much among them in their homes, and daily ministered to their comfort with our own hands in their sicknesses. A learned Shastri said to me the other day, 'Saheb, we know that your religion is true, because no man would do the work which you do except God were with him. We do not leave the city of Indore without substantial tokens of the people's appreciation of our labour among them and a strong expression of their personal regard."

—When Christ told his followers that they would be hated of all men for his name's sake, that is, because they were his followers, he showed his perfect acquaintance with mankind. There was only one possible system that would secure the opposition of all mankind, and that was a system asserting the claims of God in their entirety. Systems in which there is a commingling of God's demands and those of sinful man, will meet with more or less acceptance. That distatste for God's ways which led man away from God in the beginning, will naturally manifest itself when a system embodying God's will is proclaimed to them. It is a remarkable fact that the skepticism that seeks to destroy men's faith in an express revelation, is the offspring of Christianity. And let it be noted that while Europe was covered with a corrupt form of Christianity, this active infidelity did not reveal itself. It was necessary that the Reformation should release the Gospel from its traditional cerements and make it accessible to men in their own language in order that this hostility might reveal itself. We do not find any thing corresponding to it among the systems of heathenism. Whatever of deism or theism has found a footing in India or other Asiatic countries, has come there in the footsteps of the preachers of the Gospel. The most outrageous systems of polytheism or nature-worship, continue age after age to hold their votaries in a slumber undisturbed by the cries of cavillers, until these votaries begin to come in contact with the religion that tells them of the sermon on the mount and of the sacrificial death of Christ. Then begins the strife. The Deists of Europe would like men to think that it is because of their superior enlightenment, their acquaintanceship with something better and purer than Christianity, that they feel bound to oppose it. But what are we to think when we see these self-glorifying men side with the heathen in their resistance of the Gospel, and manifest an intense eagerness that the systems of the latter should not be disturbed by the preachers of the Gospel? What becomes of their boasted enlightenment? Disguise it as they may with high-sounding words, their opposition is not the opposition of science but the opposition of the depraved human heart.

—Colonel Olcott, President of the Theosophical Society, has been delivering a lecture on Zoroastrianism. The Town-hall was packed with Parsees assembled to hear him eulogize the faith of their fathers. He told them that their religion contained 'great truths which had once illumined the whole trans-Himalayan world.' The Zoroastrian faith was in agreement with the most recent discoveries made by modern sciences. Their religion rested upon the rock of truth. It had swayed the thoughts and stimulated the genius of hundreds of generations of its followers. (Two hundred generations would cover a period of 6,600 years. But Zoroaster only lived centuries ago.) He warned the so called educated youths "not to turn up their classical noses against their ancestral religion as unscientific and nonsensical."

—The *Christian* does not think that Rev. xii. which speaks of the Woman and the Man-child, and the conflict in heaven and expulsion of Satan, refers to the future. We extract the paragraph:

Against this, Paul's triumphant challenge in Rom. viii. lies as a fatal objection; for how could "God that justifieth" listen to accusations laid against the justified? If Christ died for us; if we are justified by his blood; and if He through his own blood has entered once for all into heaven itself, now to appear in the presence of God for us,—what becomes of our justification, if the Lamb, in the midst of the throne, has not prevailed to silence the accuser of His brethren? If the old serpent is accusing us before God day and night, then it is not true that "he that heareth My words and believeth in Him that sent Me, *hath* everlasting life, and shall not come into judgment, but is passed from death unto life." If the Judge upon his throne is listening to the devil's accusations, then that mighty "*hath*" of the inquiry-room, which has smitten the fetters of so many anxious souls, is rendered nugatory; for in that case we are still *sub judice*, and have not passed from death unto life.

But at the very beginning of the Book of Revelation, we read: "The Revelation of Jesus Christ which God gave him to show unto his servants the things which *must shortly come to pass*" showing that the revelation relates to things then future. As an illustration of what may be meant by the accusation of the brethren, we refer to Job. "Doth Job fear God for naught?" said Satan, making it appear that it was because of his great worldly prosperity that Job continued steadfast. We believe that the adversary brings such accusations as long as Christians give him the opportunity. The adversary of Rev. xii was overcome by those who loved not their lives unto the death, and who thus showed themselves influenced by motives and influences the very opposite of those suggested by the question, Doth Job fear God for nought?

—In a Melbourne paper of Jan. 14th, we find a notice of a camp-meeting near Queenscliff established by the Rev. Wm. B. Osborn, late of the South India M. E. Conference. The camp was formally inaugurated on Christmas day. There were about 40 tents pitched, the united meetings being held in the identical tent used by the Inskip party on the Esplanade, Bombay. There were meetings at 5-30 a.m., 10-30 a.m., 2-30 p.m., and preaching services at 7-30 p.m. On one of the afternoons the large tent narrowly escaped destruction by a fierce gale that set in suddenly; the congregation had barely time to leave it when the whole fabric came to the ground. The meetings were not however interrupted by this. The attendance ranged from 250 to 500. Ministers from Melbourne, Geelong, Ballarat and other points were present. We are indebted for our information to a secular paper, so that we are not able to report regarding the spiritual results.

—We have received from the Rev. D. Osborne, Allahabad, a circular regarding a camp-meeting to be held at Futtehpore during the Holi Holidays, March 2-7. There was a camp-meeting held there last year, with gratifying success. A cordial invitation is given to all Christian friends to attend this feast of Tabernacles. The arrangements for accommodation and board will be as last year, when they were pronounced in all respects complete. Board, one rupee a day, and no charge for accommodation. Ministers are also cordially invited. Intending comers will please notify their intention to Mr. R. J. Young, Futtehpore, or Rev. G. K. Gilder, Allahabad.

—The Lanoli camp-meeting is to be held as usual this year, we believe, in the Easter holidays, April 5—11.

—Mr. Rees of Sunderland, writing in the *Christian* against the doctrine that a man can be saved altogether from sin in this life, exclaims, "No sin! then farewell to the blood, and what further need of a High Priest?" We have often seen this argument advanced, and it occurs to us to make a remark or two about it. The sick man has need of a physician, and has need of him only while he is sick. During this period he constantly feels his need of the doctor and looks for him eagerly day by day. According to the urgency of the case is the intimacy between the sick man and his doctor. When the doctor's skill has succeeded in restoring the sick man, the doctor's visits are no longer looked for or desired. Intimacy ceases altogether and the restored man is not in the least unhappy because he does not see the doctor. The success of the doctor is in the removal of the patient's need of him. The state of dependence only continues so long as the doctor fails of success. We are asked to believe that our relations with Christ are after this fashion, and that the success of the Saviour in saving us releases us from our

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dependence upon him. We must continue sick in order that we may be in need of the physician's visits and remedies. The remedies must be such as shall not heal us entirely. Some maliciously suppose that there are doctors who treat their patients after this manner, taking care that they shall never altogether recover because they find it profitable to wait upon them. And we are to believe that Christ is a physician of that sort! It would be the frustration of his own purpose if he employed remedies that were quite effectual! This is certainly a very extraordinary and it seems to us a very dishonouring way of representing the work of Christ. It does not help matters a bit to say that it is owing to the perversity of the patient that the treatment is protracted; for that would simply be crediting the perversity of the patient with a greater good than the physician is trying to accomplish. The whole thing is founded on a misconception. Looking at Christ as a physician, he is one upon whom the patient is not merely dependent for restoration but for the continuous momentary reception of health. Why even in heaven the great object of contemplation is a Lamb in the midst of the throne as it had been slain. Just in the degree that the sinner is restored, he is brought into union with Christ. The only thing that hinders this perfect union is sin. The comparison of the bride and the bridegroom illustrates this matter. The bride does not expect to lose her dependence upon the bridegroom by being taken to his bosom. Dependence, union, blessedness go together in a perfect marriage. We stand by faith, not by virtue of any goodness of our own, or communicated to us. If I have communion with Christ this moment it is because Christ shed his blood for me, ever lives to intercede for me, and procures for me the presence of the Holy Spirit. He is made of God unto us wisdom, righteousness, sanctification and redemption.

—Mr. Holyoake, a well-known atheistic writer, is scandalized by Mr. Bradlaugh's desire to take the oath. He cannot understand how one who disbelieves in God can call God to witness to the sincerity of his oath, or how he can take the oath without accepting all its terms. Mrs. Besant has accordingly written a letter complaining of Mr. Holyoake's "meanness, treachery, and maliciousness."

—The Maharajah of Travancore has just visited Bombay. We used to hear a good deal of the Maharajah his predecessor, who gave a striking proof of his enlightenment and liberality by introducing the Bible into the Government schools of Travancore. Compared with other provinces of India a very large proportion of the people in this Native state have embraced Christianity. We do not know very much of the disposition of the present Maharajah. We hope that he will not only enjoy but profit by his visit to the different presidencies, and that his intercourse with Europeans in the various capitals may tend to fit him the better for the responsible position that he occupies. Sir Madava Rao invited the European and Native gentry of Bombay to meet him, or at least spend an evening in his company, and they attended in large numbers, the list of names filling nearly a column. We do not know whether Sir Madava Rao consulted the Maharajah's taste or his own when he arranged that this goodly company should spend the evening in witnessing the performance of two dancing women from the south of India. Some that were invited to this nautch party in honour of the Maharajah, did not feel that they could consistently accept the invitation; others who—we should have thought—would have been unwilling to spend an evening in this fashion, were there. Perhaps they thought that there would be an opportunity of meeting the Maharajah and then leaving. No sooner however had the Maharajah entered the room than the dancing commenced and the dancing ladies were mistresses of the situation throughout the evening. People have different ideas of enlightenment. Some Europeans seem to think they display enlightenment by approving those Native institutions which are generally considered of a questionable character. For our part we are sorry that the Prince who came from Cape Comorin to visit us, should carry away no better impression of the élite of Bombay society than such as were produced by their witnessing with him the dancing of these women. It appears to us that Porcius Festus, Procurator of Judea, exhibited better taste, when King Agrippa and Bernice his consort paid him a visit at Cesarea. He invited the *chiliarchs* or commanding officers and other persons constituting the society of that place, to meet the royal visitors not at a nautch party but to hear a discourse from Paul the prisoner who had appealed to Cæser. Paul spoke largely of his own conversion, and of the claims of Christ, and made an impression upon Agrippa which we do not think he ever forgot, though there is no evidence that he profited by it.

## NOTICES OF BOOKS AND REPORTS.

"Count Campello, an autobiography; giving his reasons for leaving the Papal church." An introduction by the Rev. Wm. Arthur accompanies the English translation of this book, which is published by Hodder and Stoughton. Count Campello has felt it due to his family and to society that he should give an explanation of the contradictions of his life. He has written it, "not for the angry bigots who never do justice to the upright conscience, but for all who are honest, and bold in asserting the truth." His father was Count Solon di Campello. Enrico was born in Rome in 1831. He was just 17 years of age at the time when Rome rose against the Pope and expelled him in December, 1848. Eight years of his youth were spent in the College of the Nazarene in Rome. After the Pope's return, he entered the Apollinare Lyceum, as a student of philosophy under the tuition of ecclesiastical professors. His father had accepted from the Republican Government the office of Postmaster General, and on this account the family was not in very good odour with the Papal Government on the restoration of the latter. This breach was healed however by the mediation of two friendly cardinals, but a price had to be paid for the papal good-will. What was this price? The family was to furnish a pledge of fidelity by surrendering one of its members for the priesthood. The choice fell on Enrico. He must surrender himself to the vocation of a priest of Rome, with all that is involved in that, in order that his family might enjoy the grace of the sovereign Pope. Cardinal Serafini, a friend of the family, undertook the work of inducing the young man, just passed 20, to consent. He drove him out daily in his Cardinal's carriage and spoke to him about the good time coming when he should attain to similar honours and be robed in purple and dwell in a sumptuous palace. "And you," the Cardinal always concluded, "will be the Joseph of your family, which through you, will regain its ancient splendour." While as yet his mind was undecided, the Cardinal assured his parents of his 'immovable resolution' to become a priest, and they came to him with joyous congratulations. He had not the courage to undeceive them and thus it became settled. He was immediately committed to the care of a priest under whose guidance he completed the necessary spiritual exercises. He now believed it to be the will of God that he should pursue this vocation. The Pope gave him permission to enter the Academy of Noble Ecclesiastics. He was hurried through the inferior orders of the priesthood reaching the sub-diaconate within six months. Speaking of this expedition, he says:

"If this be not the height of infamy, what is? An inexperienced youth of 23, who has spent nearly all his life in a monkish college, or under the severe paternal discipline, because he is mild and docile, fond of study, and inclined to the practices of religion, is surrounded by the most subtle arts, and deceived in the most barbarous manner. In a few months he is prepared for a celibacy, and is made to pledge himself thereto before the Church, in equivocal words which she regards as a solemn oath and vow to Most Holy God."

"Now let the Papal Church answer. Does she believe in the truth and sanctity of this vow? If she did believe in the sanctity of these vows, in the sanctity of her ministry, in that of her divine mission, she would not have invented a law so iniquitous, so contrary to every principle of natural law, to the Apostolic traditions and to the Gospel itself which merely counsels celibacy as an aid to spiritual perfection. The blame of this law—and a heavy blame it is—lies at the door of the Papacy, which invented it merely for its own secular advantage."

He describes the Noble Academy as resembling a hotel. Only three of the Academicians in twenty, were Italians, the majority were English. Each student had an elegant and well-furnished suite of rooms with a chamberlain to wait upon him, and abundance of liberty. The young Campello prosecuted his theological studies in the Gregorian University, and in June, 1855, was ordained priest, and celebrated his first mass.

"How comes it that the Papal church consecrates to such a ministry at haphazard, thousands of men possessing none of the gifts required in a minister of the altar, men without certainty of their vocation or knowledge of their duties; men low-minded, and often worse who practise as in a trade, and sometimes disgrace by their misdeeds, the venerable office they bear; and who, instead of serving as examples of every virtue lead indolent lives, wallowing in the mire of all evil-doing? But thou does not believe, O Catholic Church! or thou wouldst not ordain youths little over twenty, or at the least thou wouldst not allure them with insidious artifices."

Afterwards the young priest pursued the study of law in the lyceum of S. Apollinare. Campello seems to have been sincerely desirous of honouring his vocation. He was not willing to find his happiness in the pursuit of prelatic honours; his heart was not

satisfied; a deep sadness often dimmed his eyes; he felt that something was wanting; he was conscious of a void within which he knew now how to fill. At length he found a sphere of activity and usefulness in connection with what was called the Pious Institution for teaching artisans in night-schools. For nine years he found congenial occupation in teaching one of these schools, doing his best to develop it and improve it. Three of his fellow-academicians had become Cardinals, but he envied them not, and was very thankful to have found this humble sphere of usefulness. In this he had the approbation of the Pope. But there were other ecclesiastics who seem to have felt that his course was a reflection upon them, and who were not content until they had compelled him to resign his much-loved charge. In 1867 he was made a Canon of the Vatican Basilica.

We reserve for our next issue the completion of this notice.

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"The Responsibility of the Church as regards the Opium Traffic with China, by the Rev. Arthur E. Moule, D.D." The writer of this has spent we do not know how many years in China as a missionary of the C.M.S. In this pamphlet he gives an outline of the history of the Opium trade with China (against China, one might say); meets the various objections brought against the movement to do away with it, and points out the bearing of the matter upon the Church. With reference to Sir Geo. Birdwood's extravagant statements, he says that they are diametrically opposed to the opinions of Sir Benjamin Brodie (possibly better known to Englishmen even than Sir George Birdwood), and also to the well-nigh unanimous opinion of medical men in China, with experience at least as long and varied as that of Sir George himself.

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"Prospectus and analysis of a work on the Claims of Ishmael;" by the Rev. J. D. Bate, M. R. A. S., Allahabad. Mr. Bate believes that the business of the missionary is the preaching of Christ crucified, but at the same time believes that he should be in a position to show the groundlessness of the reasons advanced by Mahomedans for not accepting Christianity. Sir Wm. Muir has seen the Ms. of this work and says:

'I have no hesitation in commending unreservedly your project of a Vade-mecum of Mahometan argument for missionaries. If you only carry out the work in the same thorough and impartial manner as that in which you have given the Ishmaelitish question, it will be a treasury of much interest and authority, and most useful to the Missionary both here and in other Mussulman countries.'

Since this opinion was expressed the work has been several times rewritten with a view to its improvement. The work will contain about pp. 250 and will cost Rs. 3 or 4 a copy. We have no doubt that it will be a work of great value. It is to be the first in a series bearing the collective title of "Studies in Islam." The names of subscribers will be registered by the author, Allahabad.

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"*Satyawadi*," (Advocate of Truth) Vol. I. No. 1. This is a bi-weekly Marathi periodical just started under the editorship of the Rev. Baba Padmanji. (By bi-weekly we mean once in two weeks, which is the proper meaning of the word.) The name of the editor will be a sufficient recommendation of this paper to all who are acquainted with modern Marathi literature. This No. (8 pp.) speaks copiously of the Native Chr. Church of W. India, notices several public lectures and recent publications, and contains a translated article. The cost is only one rupee a year.

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"*Our Monthly*," a Magazine of General Literature. We are favoured with the January and February numbers of this new periodical, published at Rangoon. It is handsomely printed and makes a good appearance. We do not know how far the articles in this magazine are original or selected. An article on "Burma" is, we suppose, original. We extract the following:

"Should negotiations with King Thebaw produce nothing tangible and lead to a rupture, which is far from being unlikely, the question will crop up as to the future destiny of the country, whether it would be advisable to place another scion of the house of Aloung Phra on the throne, or keep Thebaw there under tutelage, or as a last resource annex the country to the British Empire. These three courses will require much care and deliberation before either one of them can be adopted, and in a large degree circumstances as they arise will force themselves upon our attention and help to shape the end. It is very certain, however, that a complete reorginization of the system (if it can be called a system,) that prevails in the Government of Upper Burma is imperatively demanded, not only for the benefit of commerce but in the cause of humanity, and therefore a protectorate whilst advancing the interest of the one would ensure the development of the other.

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SATURDAY, FEBRUARY 18, 1882.


## THE COMING MONARCH.

From time to time we receive from America batches of second advent publications, and we suppose they are sent to others. We do not deny that there is truth in their positions, though we differ from them with regard to some details of unfulfilled prophecy. We have marked one of their tracts on the Millennium for our columns. We have at times set forth our own conceptions of the meaning of unfulfilled prophecy, but are far from being unwilling that other views of the matter should come before our readers. It is certain that in the Gospels and epistles the coming of the Son of Man is spoken of as an event to be looked for at a time when the Gospel is far from being yet universally triumphant. "When men shall say, Peace and safety then sudden destruction cometh." As it was among the Jews at the time when the Messiah was about to appear, men's minds were very much occupied with thoughts of the magnificent kingdom he was to set up and the great honour that was to accrue to the Jews, overlooking the prophecies relating to the humiliations of the Messiah, so it may be that at the present time some may be directing their attention to the manifestation of Christ's glory in one way, and some may be expecting it in another way; and as it was very difficult for many who heard Christ and his Apostles to find any way of reconciling the two classes of prophecy concerning his first advent, so it may be difficult to fully harmonize the prophecies concerning the triumph of the Gospel with certain things that are predicted concerning the coming of the Son of Man. In the nature of things, prophecy cannot be fully explained till it is fulfilled, relating as it often does to things that are beyond the experience of Christians. We do not take the same view that many do with regard to what is being actually accomplished by the preaching of the Gospel. We do not think that the progress that the Gospel is at this moment making in the world is certain if maintained for a thousand years to secure the conversion of the world. From time to time we take a census of nominal Christendom, but how many whole-hearted Christians are there in the world to-day? Look at the Europeans in India this day; nine tenths of them seem to care more for worldly pleasure, entertainments, gaiety, excitement, than for any thing else. How many of them make it evident that they care more for the approbation of Christ than for any thing that the world can do for them? We do not for a moment deny that God is with his servants who are seeking to win men to Christ, and gives them no little encouragement. He permits them to see fruit of their labour, so that they may be encouraged to prosecute them. He makes it abundantly evident that there is no opposition of man that cannot be overcome by the word and the Spirit. Christians allow themselves to be very much engrossed with their own works and their successes, but they fail to give due heed to all that the adversary is accomplishing outside of the little sphere in which they are working. The population of India a generation ago was estimated at 180 millions; it is now computed at 250 millions. In comparison with these seventy additional millons, what are the one lakh won by Protestant missions in that time? We do believe that the actual fruits of evangelical missions are not simply proportioned to the devotion and wisdom of those who are directly concerned in them, but that they bear some proportion to the spiritual condition of the church of Christ generally. Our Lord's prayer makes it sufficiently evident that it is only when Christians are united in the Father and the Son that the world will believe. The conversion of the world would seem then to be conditioned on the conformity of Christians to their Lord and Master, and until we see Christians generally concerned to reach this state the tokens of the world's conversion cannot be said to be present. Statistics of the progress of evangelical religion in the United States during this century have lately been tabulated and published, and we are delighted to learn from them that instead of such a proportion as one evangelical church-member to ten or twelve of the population, there is now one to five. Very good. But there are some things that flatten as you spread them out; as the area increases the tenuity increases. Has it been so with religion in America? Has the world come into the churches, lowering the standard of devotion and thus making it easier for large numbers to come in? We fear that this has been the case. It may be that much of our boasted progress is owing to the tendency to compromise. If the Church were called to go through such a sifting process as she was subjected to in ancient times, it is to be fear-

ed that a great deal of the supposed wheat would turn out to be chaff. Multitudes of persons who now have no doubt that they are believers would then find out that they have no faith. When the Son of Man cometh shall he find faith on the earth? When he appears in glory vast numbers will see with unutterable alarm that they have been entertaining the most inadequate ideas of the glory of his kingdom. Just at the close of the book of Revelation we find the apostle John exclaiming "Come, Lord Jesus, come quickly." It is surely well for us to offer the same prayer that he did. What the world wants above all things is to see that the very Christ who suffered crucifixion in Jerusalem is on the throne of heaven, having all power in heaven and in earth.

## FRIENDLY WORDS TO EDUCATED NATIVES.

*He saved others, himself he cannot save.*

We might give another illustration of the way in which this crucified person had been accustomed to save others. He once landed in the country of Gadara, in the neighbourhood of Gergesa, a city on the south east border of the Lake of Galilee. Living among the tombs outside of that city was a man who might be described as a wreck of humanity. He was possessed of devils; he hated society; he hated all men; he hated himself. It was dangerous to pass the place where he was; he would fiercely attack any one who ventured to do so. Sometimes he would lacerate himself with stones. At times the authorities had seized him and bound him; but he always succeeded in breaking their bonds and getting back to his den. This man descried Jesus at a distance, and running to him, fell at his feet, recognizing him as the Son of God, and at the same time beseeching him to depart and leave him alone. Jesus spoke to the evil spirit that dwelt in him and compelled it to go out of the man. A wonderful change was immediately witnessed. The man was henceforth another man altogether. He drank in the instructions of Christ and found a happiness in serving others that he had never known when he was the enemy of every body. He wished to follow Christ on his return voyage over the lake but when directed to go rather to his friends and let them know what had been done for him he cheerfully acquiesced. He was a new creature and all things appeared new to him. Love, joy and peace possessed him instead of gloom and misanthropy and ferocity, and all that saw him wondered at the transformation effected in him. The great problem of modern society is how to reclaim the dangerous classes; the word of Christ can do it and nothing else can. Thus during some years Jesus of Nazareth had been going about the country, succouring the poor and needy, the blind, deaf, lame, sick, possessed; cleansing lepers, raising the dead; nor was it necessary that they who sought his aid, should be recommended to him by their good qualities, or by the voice of society: he healed all who sought his aid, casting out none. The report of these things had gone abroad among the neighbouring nations and many afflicted persons were brought to him from those foreign countries and he invariably healed them. He never sought his own pleasure; often, in his travels he had not where to lay his head; his companions were fishermen and persons of like humble grade, so that his fare was always simple.

He saved others, not himself. Thus it was throughout his life. He was always intent on promoting the welfare of others, and gladly sacrificed his ease and comfort and safety that he might aid others. He constantly embodied this principle in the instructions given to his disciples. He told them to seek to be last of all and servants of all, and to deny themselves in order that they might come to the assistance of the poor and friendless. The postponement of self, the preference of others was not only inculcated by precept but by example. On a certain occasion he had washed the feet of his disciples that they might learn to sacrifice their own convenience in favour of that of their neighbour. Throughout his ministry he had had to encounter the hatred of those who were rebuked by his holy life and teachings, and who were conscious that if his cause were to prevail their own repute would be destroyed. Yet Jesus had never once exerted his wondrous power to injure them. Many had taken up stones to throw at him, but he never struck any body with blindness or any other ailment. He had driven certain traffickers from one of the courts of the temple; but this was through zeal for the house of God desecrated by them. The court was the court of the Gentiles, and the Jews showed their contempt for other nations (Gentiles) by allowing this court to be turned into a kind of bazaar. Jesus showed by his single-handed procedure that he rose quite above the prejudices of the Jews, and rejoiced in the divine purpose to bring all nations to the platform of a common religion. He saved others, not himself. Yes, all that knew him would testify that this had always been his characteristic. Self-sacrifice for the good of others was stamped on the entire history of his earthly career.

At the very outset of his public labours he went into the wilderness and was there tempted of the devil, or tested with regard to this very point, the use that he would make of his divine powers. Will he use them to promote in any way his own ends? Will he use them to promote the convenience of himself or his disciples? Will he use them to establish the kingdom of God on earth by means of worldly devices? It was made evident that he would not.

But is it true that he cannot save himself? In one sense it is true; in another it is not true. The night before his crucifixion he reproved one of his disciples for using the sword and said, "Thinkest thou that I cannot pray to my Father and he will give me twelve legions of angels? But how then would the scriptures be fulfilled?" He could have arrayed himself in a celestial power that would have awed his enemies, but not without contravening the Scriptures. That he could not do, because he loved God and man too well to do it.

If he had saved himself, he could not have been the Saviour of others. Because he was fully-minded to accomplish the salvation of others, he could not save himself. It would have been a very small thing for him with the powers that he was daily exercising, to expel the Romans from Judea and establish an independent kingdom, and rule it in such a way as to secure the homage and adhesion of other nations, and give the world the spectacle of an empire such as they had not dreamed of. But he knew well that the salvation needed by man, was not merely political. 'The kingdom of God is within you,' he said once to his disciples. He had saved Lazarus from death and the Gadarene from frightful mental disorder; but if he had left them to meet the penalty due for sin, and carve out for themselves a way to glory, honour and immortality, the works wrought on them would have been of little consequence. He came into the world to secure for sinners that which could not be secured by any exercise of mere power. Men idolize power and need to be delivered from this idolatry, and in order that he might save men in the truest sense it was necessary that he should abnegate his power and consent to be weaker than the weakest. 'He was crucified through weakness,' saps the Apostle Paul. Through weakness voluntarily assumed.

*(To be continued.)*

## REMINISCENCES. CXLIX.

Diary, kept in Bombay in 1848.

February 20th. There are no fastings, no pilgrimages, nothing painful in your religion, said the pundit the other day. He seemed to think it a distinguishing glory of his own religion, and also a proof of its truth. But I asked him if their pilgrimages and various works of self-denial were not the very best means to get a reputation among them, and he admitted it. And again, in a religion which demanded other things the forsaking of sin was not essential; men satisfied themselves with these works. In our religion the one essential thing was that men should be converted from their sins. To leave off sinning was a kind of self-denial altogether harder than what he was speaking of. Men all the world over, conscious of their exposure to divine wrath, would be willing to perform any mortification or austerities, to get to heaven.

In translating from the N. T. we came to where the Bereans searched the Scriptures. I spoke of the commendation they received, and of the duty of all to imitate their example, and know if these things are true. He said it was different with the Hindu shastras. They did not command or wish that foreigners should read them. Hinduism was a religion for the Hindus; Christianity for Christians. If you had a wife, he said, you would not give her to me; you would keep her for yourself, and tell me to get one for myself. But, said I, if I give away my wife, she is no longer good for any thing, either to me or another; with the Bible it is not so. The Bible claims to show the only possible way of salvation, and is addressed not to Christians, but to all the world. We—that is, our ancestors—were all idolaters, till missionaries came to them with the Gospel. The world was made up of Jews and Gentiles; and it was by the conversion of these that the Christian church was formed and extended. It is only by the conversion of those outside of its pale that it is enlarged. It comes to save that which is lost.

What principles should govern in selecting a missionary site? I was surprised at the reasons which chiefly led to the selection of one. They related to the personal convenience of the missionary, the presence of Europeans, contiguity to other stations, medical assistance &c.

"Kennedy's book:" Hindus are unquestionably pantheists. Also, idealists. The whole creation rather an energy than a work; things exist only as far as they are perceived. This illusive operation of the deity they call *Maya* or deception. As long as this illusion lasts they must suffer pleasure or pain, and be sub-

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ject to all the sins and miseries of this life; but they contend that these are means by which man may free himself from these its bonds and thus become again identified with the divine Spirit. For the purpose of obtaining this emancipation, all the ascetic practices of the Hindus have been devised.—The soul of man is an undivided part of the Supreme Spirit, though excluded in some ineffable manner from actual participation in his divine essence.——By the acquisition of this divine knowledge that there exists nothing but one supreme, eternal, immovable, immaculate and undivided Spirit, and that I am that Spirit, man is liberated from the bonds of illusion, and obtains final beatitude by identification with that all-pervading Spirit. (Garuda Purana.)

By the curse of Shiva was Brahma deprived of temples and worship. By the curse of Daksha, Shiva himself was deprived of his share of sacrifices. From the curse of Brija, Vishnu's avatars resulted. And the thousand eyes of Indra were bestowed as an alleviation of a curse pronounced by Gautama, instead of other less seemly marks of the saint's displeasure. In short, the entire Hindu mythology rests principally on the effects produced by such curses, and on the devotional means employed to obtain liberation from their effects.

The Hindus are at this time divided into three great sects :- the Vaishnavas, who reject the worship of Shiva and adore Vishnu as the Supreme Being. The Shaivas, who reject the worship of Vishnu and adore Shiva as the Supreme Being. And the Smartas, who deem both entitled to adoration, though most of them prefer Shiva. The great body of the Hindus are Smartas.

In the Padma Puran, Shiva says :- He who thus worships Vishnu in fact worships me; and whoever thinks otherwise shall be condemned to hell.

Worship of the Lingam mentioned in the Purans, but not in the Vedas and Upanishads. Mr. Colebrooke says of the Purans : The antiquity of some of them is more than questionable; and the authority of any one in particular does not appear sufficiently established.

No individual of the lower castes can obtain final beatitude till he has been born a Brahmin and so been enabled to perform the requisite rites.

In the Linga Puran Vishnu springs from Shiva's left side. In the Naradaya Puran, from Narayana's left side. In the L. P. Brahma and Sarasvati spring from Shiva's right side.

Government schools everywhere tend to overthrow idolatry, but give nothing in its place. A missionary said to me, It is very much so with our labours. They consist to a great extent in refutation. We sap their confidence in Hinduism and do comparatively little towards the exhibition of Christianity. We seek to preach the Gospel as far as we can, and resist the natural tendency. This opens up a very important question. There must of course be to a certain extent refutation of Hinduism; but should there not be to a much greater extent the exhibition of Christ? The work of the Holy Ghost is peculiarly this: to take of Christ and show unto men. "He will destroy the Wicked One with the brightness of his coming." The exhibition of Christ is perhaps itself the most efficient of all refutations. This is a point to be studied. I don't know that it is desirable to deliver them from the restraints of Hinduism, and leave them there. It is certain that they are left there many of them. Mr. H. says he makes great use of the miracles of Christ in healing the possessed, to show the Natives that here is One who possesses absolute power over those beings that they dread, and who is able to save them from them here and hereafter. [There has been considerable change—in Western India at least—in the subject matter of open-air preaching, no longer Hinduism but Christianity.]

What class of persons become outcastes? Generally the very vilest, who do it to lead a life of prostitution. So that the very name is associated in the Hindu mind with great depravity. The ordinary word for *convert* is outcaste, polluted, *batla*. My pundit, Saccaram Shastri, coming the other day from Rutnagherry by sea abstained four days from water, lest he should be defiled. He has been serving missionaries as pundit for 20 years yet such is still his bondage. It is perhaps not the religious sentiment that actuates him and others; but the fear of his caste brethren. For if he had tasted water and it had been proven, he would have been arraigned before a council and been condemned to a great fine and some severe ordeal to regain his standing. Herein is the great power of Hinduism at this time. Every man has a thousand spies upon his conduct and the least deviation from the law of custom is noted.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

Dear Sir,—Your leader of 21st ultimo was not written a day too early and it might well have been headed "Strangely mis-directed Zeal." The point you made was that the Jesuits, while neglecting the educational needs of R. C. countries have, since the last 30 years, been directing their efforts to the diffusion of knowledge in lands where the Romish faith is not in the ascendant; their object being mainly to establish their own views in such places. You have alluded to their advent in Western India but it could be truthfully remarked that Bombay did not till of late years, possess many facilities in the way of imparting instruction to the rising generations, and the ecclesiastics referred to had a clear field for pushing on with vigour a policy that commends itself to them as best suited to the necessities of their case. There are no good reasons for blinking the fact that the fault lay at the door of supine "religiously irresolute" and illiberal Protestants.

Mr. Cook, whom you quote, observes: "compare the Catholic and Protestant cantons of Switzerland. Dickens says you would perceive the difference in their condition even if you walked across the borders between them in the night." This is no doubt correct in the abstract, but instituting the comparison as proposed we have the result in concrete form. Take for instance the two neighbouring Swiss towns of Zurich and Lucerne, the former Protestant and the latter Romish.

An unprejudiced traveller has stated:—"Active, clean, industrious, smiling and comfortable Zurich, sits on the fertile bank of her gentle lake, and enjoys the prosperity of which the foundations were laid for her by the sufferings and struggles of Zuinglius and many another citizen patriot and martyr in the cause of temporal and spiritual liberty. The French have a proverb *grossier comme un Zurichois*; but there are few or no provincial towns in France which possess such ample preparations for education and intellectual pursuits, as these good, fat burghers have provided for themselves and their children. It is true that society at Zurich is not brilliant. Balls are rare and parties are chiefly confined to small meetings amongst intimate friends. But numerous booksellers, shops, well supplied with German and French literature, chiefly the former—extensive educational institutions for all classes, on the most large and liberal scheme—a reading room, supplied with two hundred and fifty of the best periodicals of Europe—various public libraries, containing above eighty thousand volumes—and philanthropic institutions of all sorts, are sufficient to prove that the burghers of Zurich are not so '*grossier*' as to think of nothing but their woollens and calicoes."

The Roman Catholic town of Lucerne is also described by the same traveller:—A great variety of superstitions dead or dying elsewhere, are still in full vigour and authority among its unenlightened people. Among the rest, they fully believe that 'the accursed' Pilate, after wandering about the world in wretchedness for some years, at last came thither and drowned himself in a small lake on the top of a grim mountain overlooking their town, and hence called Mont Pilate. The inhabitants have not the smallest doubt that the violent thunder-storms, for which the Lake of Lucerne is remarkable, all proceed from the recklessness of the spirit of Pilate. Our traveller was a witness of one of these storms, and of a superstitious observance connected with it. He describes the fiery redness of the lightning, and the loud explosion of the thunder, as of the most startling description, the latter shaking the timber of the bridge on which he was standing, waking the mountain echoes, and then retreating with low muttered growling into the dark recesses of the Bay of Uri. 'Then suddenly, from every tower and steeple of Lucerne, boomed out such a clangour of bells as might indeed have scared the spirit of the storm, if aught earthly could be supposed to do so. This ancient practice is still in full vigour here and is never omitted whenever the restless ex-governor of Judæa sends a storm down from his mountain to trouble the town and lake. I am aware that the movement of the air caused by a peal of bells is said to be of some real service in dissipating the electric fluid, but assuredly it is by no such scientific afterthought that the good citizens of Lucerne are influenced.' This circumstance, taken in connection with the fact that until very recently the town council forbade the ascent of the ill-omened mountain, lest the ghost of Pilate should be disturbed, and storms multiplied, will make it almost unnecessary to say, that the means of acquiring knowledge at Lucerne are miserably defective. One small reading-room there is, but it is badly supplied and ill-supported and the Lucernois do not read any English publication."

The above is reproduced from "The British Nation :- Its Arts and Manufactures," published many years ago. It would be still better to have a more recent and graphic account from some reliable continental tourist.

Another extract might be given with reference to other countries where Romish and Protestant principles have had sway, but in order not to encroach too much on your space I will dismiss the subject with the following sentence, only remarking that Protestant parents in Bombay and elwhere ought to have their eyes opened to facts as they are.

"Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgement as to the tendency of papal domination,"

With respects,
Yours in Christ.
W. A. E. B.

Bombay 14th Feb. 1882.

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Dear Sir,—If you refer to the last report of the Theosophical Society (which you briefly noticed in your last issue) you well see that many false and absurd assertions were made by some of the speakers at the last anniversary of the society; all such assertions I will not now notice or refute, for your limited space will not permit me to do so, but one mesleading statement made by the last speaker, Mr. K. M. Shroff, must not be allowed to pass unnoticed. This speaker extolled in flattering terms the founder of the society and spoke disparagingly of Christian Missionaries, clergymen and their work to such an extent as to disgust any impartial observer. He said that "when the epithets disinterested and philanthropic are applied to their work they seem anomalous. And why? Simply because the clergy class and the missionaries are paid for their work and

amply paid too from the coffers of the state and from the various foreign missions respectively." He might have made one exception at least. Referring to the Indian Budget he said "such of you as are in the habit of glancing at the items in the annual Indian Budget must have unfailingly observed there is an item of more than sixteen lacks of rupees on the debit side of the Budget marked as ecclesiastical expenditure. Now this large sum of sixteen lacks of rupees drawn annually from the tax-paying poor of the country goes to enrich the British clergy class; and Sir Richard Temple in his very valuable book "India in 1880" says this is by no means a large sum spent for the spiritual welfare of the ruling race in India. I agree with Sir Richard and do not grudge the ruling race this large sum. But what I want to maintain is that if efforts purchased at the expenditure of sixteen lakhs of money belonging to the ryots, are called disinterested and benevolent it is simply ridiculous and anomalous." Now, let us see what Sergeant Atkinson has to say on this subject. In his lecture on the British Constitution, speaking of the Ecclesiastical Department the learned lecturer said, "In the Budget estimate for 1876/77 the whole expenditure exclusive of that relating to buildings, repairs of churches &c., which is thrown into the Public Works Budget estimate, and exclusive of that of the military chaplains which appears in the Army Budget amounted to Rs. 16,20,000: out of this sum Rs. 3,30,000 are appropriated to the Bombay branch of the establishment. This sum of Rs. 3,30,000 includes Rs. 12,097 for the Scottish and Rs. 35,340 for the Roman Catholic establishment. Other religious establishments besides the Christian were subsidized out of the public treasury but they were not specified nor was the amount of the subsidy given." *Vide Public Opinion* page 1228 of 4th Sept. 1881. I don't know if Mr. Shroff is aware of the fact that Parbutti alone receives from Government Rs. 30,000 annually. The M. E. Churches of the S. I. Conference receive no allowance at all from Government, England or America, and her ministers are supported by the congregations to which they belong and in that body, as in many other Christian denominations are to be found not a few disinterested, self-denying and philanthropic workers so that the epithets are no longer peculiar to the founder of the Theosophical Society whom Mr. S. admires so much. I hope he will be more careful when he next makes a public speech and not allow himself to be carried away by his feelings, and make such rash assertions as he has been guilty of.

Yours faithfully,
T. J. T.

Byculla, 15th Feb. 1882.

[The remarks of Mr. Shroff were certainly misleading. There was a very strange blending of the Ecclesiastical establishment with missionaries who are supported by their own churches in Western lands, confounding things that widely differ.—*Ed. B. G.*]

## NOTICE.

Baptist Church, (Bellasis Road, Byculla.) The Rev. A. C. Grieve will (D.V.) preach tomorrow evening at 6 o'clock.

Bombay Temperance League.—The league propose having two meetings as follows—Monday the 27th inst. in the Town Hall 7-30 P.M. with tea, &c.

Tuesday the 28th inst. in the Framjee Cowasji Institute at 5-30 P.M. Especially for natives.

At both meetings the Rev. J. Gelson Gregson will (DV.) deliver addresses. Fuller particulars next week.

Received for M. E. Parsonage, Khundwa, from R. P. Rs. 300; Col. H. Van H. 20; Mrs. O. 50; A. H. C. 10; A. F. 10; J. M. 2; E. F. 2; A. F. 2; a friend 2; H. B. 5; W. E. H. 10; W. R. C. 5.

M. E. Appointments for to-morrow: Grant Road: 11 A.M. Bowen; 6 P.M. Northrop.—Dean Lane, Fort, 11 A.M. Gladwin; 6 P.M. Gilruth.—Mazagon, 11 A.M. Stephens; 6 P.M. Bowen.

# Epitome of News.

## Saturday, February 11.

—Mr. Justice West has decided that the three younger children of Mr. Hemingway remain with the mother, and that she receive Rs. 65 a month for their care and subsistance.

## Monday, February 13.

—The following from the *Madras Mail* shows that it is 'bad form' to have respect to a divine institution:—"Half of Calcutta clubdom has been exercised amongst other things on the question of Sunday lawn-tennis—the promoters of recreation on the Sabbath coming off victorious. Calcutta is in this respect a step in advance of Madras, where it is not yet considered otherwise than bad form to indulge in the pastime on Sundays."

"Mr. D. Winton, coffee-planter, has been sentenced to one month's imprisonment for maltreatment of his cook, whose death resulted from the injuries received.

—*Englishman*: We learn that during January alone 105 wild elephants were captured in the Garo Hills by the Dakka Khedda establishment. Mr. Sanderson intends continuing operations during the present month.

—*Lucknow Witness*: Sir George Birdwood is quoted widely as saying that during a long residence in India he had never known an instance of a person dying from the effects of opium-smoking. We have no doubt of the accurcy of that statement but it is worth little or nothing in settling the opium controversy. We have been in India for more than twenty years and have enjoyed excellent opportunities for observing the effects of leprosy. We have seen hundreds of lepers, have known some of them for years, and yet have never known a single instance of a person dying from that much dreaded disease. The popular notion at home is that leprosy is terribly fatal, but here is a fact to the contrary which ought to convince all England that the disease is really harmless, if not indeed a positive blessing. Sir George Birdwood should extend his observations. His countrymen might derive a world of comfort from his generalizations, and the human race in due time discover that Paradise was never closed, and that sin and suffering have no actual existence.

—Same: We are very glad to learn that an effort is being made to induce the Rev. W. H. H. Aitken, to visit India on an evangelistic tour. We know of no man whose coming would probably do more good, if indeed so much. Mr. Aitken is the leading evangelist of the Anglican Church, is as orthodox as Mr. Moody, is owned of God in the salvation of multitudes of souls, and if he come to India would no doubt gain the ear of very many who would listen to no one else. We sincerely hope that he may be led to India at an early day.

## Tuesday, February 14.

—*Bombay Gazette*: Yesterday afternoon Captain J. S. King, the respondent in the Sawunt Warree Divorce Case, was delivered into custody of the Sheriff's officers and put into the Common Jail at Bombay. About a month ago a warrant for his arrest was issued by the High Court for non-payment of a sum of about Rs. 2,000, being the amount of balance of alimony for his wife, Mrs. King, the plaintiff in the divorce suit, and the costs of her solicitors.

—*C. & M. Gazette*: The woman who murdered the Cutchee girl in Runchore's Lines for the sake of the ornaments on her person expiated her crime on the gallows opposite the Karachi Jail on the morning of the 8th instant.

—The P. and O. Company have received a telegram stating that owing to a block in the Canal (caused probably by the grounding of a steamer), the s.s. Khiva, with the outward mails for Bombay, did not leave Suez until five o'clock yesterday (Monday) morning. If all had been well, she would have left at mid-night on Thursday. We need not, therefore, expect next week's mail to arrive before Friday.

—A Parsee of Bombay, has made a present to the Parsees of Igutpoora of an iron carriage for conveying deceased Parsees to the Towers of Silence.

—M. Rene de Pont-Jest, a well known member of the editorial staff of the *Figaro*, has recently been condemned to three months' imprisonment, and a fine of three hundred francs, for stealing a watch chain and wearing the insignia of an order of chivalry to which he was not entitled by the conferment of its Sovereign. According to evidence adduced during his trial, he was in receipt of an income amounting to over two thousand pounds a year at the very time when he committed the offence laid to his charge.

—*Times of India*; Bangalore, 9: The Rev. Dr. G. U. Pope, Warden of Bishop Cotton's Schools and College, bid farewell to Bangalore last week, having left for Madras *en route* to England. He came to this country, when quite a young man, as a missionary of the Wesleyan Society, but before he had been long out, he became a member of the Church of England, and entered Holy Orders in the very humble capacity of catechist in the Church Mission. After a few years, and when he had attained the position of priesthood, he retired from the Mission and established a school in Ootocamund, on the Neilgherry Hills.

—A complete list of the houses destroyed in the late riots at Warsaw shows that altogether there were 2,011 families ruined, numbering about 10,000 souls. They include 246 publicans, 281 tobacconists and other retail shopkeepers, 498 eating-house keepers and others engaged in the supply of refreshments, 318 workmen, and 434 employers. During the riots there were demolished 292 liquor shops, 603 eating houses, warehouses, and synagogues, and 393 private houses, all the property of Jews.

—At a late meeting in Liverpool of the Scripture-Reader's Society, Bishop Ryle protested against the hard and fast lines of service, while he demands the preaching of an undiluted Gospel. He pleads for shorter services, extempore prayers in simple language, and such Gospel services as those of Paul at Philippi and at Thessalonica.

—It is rumoured, that the annexation by France of christianized islands in the Pacific, to which we recently adverted, has been arrested by order of the French Government.

—*Christian*: Dr. Richardson made one startling statement that deserves to be widely known, that the circumstances may receive its due reprobation. He knew for a fact, reports *The Daily Chronicle*, that at a dinner-party in an hotel not far from thence, of 150 noble lords and gentlemen spent in an hour or two no less than £170 in wine. He could tell them of a charitable institution in Chelsea where with the sum 7000 of their fellow-creatures could be well fed for the day.

## Wednesday, February 15.

—The following from the *Bombay Gazette's* London correspondent, illustrates human nature: The *Times* this morning refers to a matter which has attracted as much attention this week as the crisis in the money market or the complications of European politics. In the *Times'* report on Monday of Sir W. Harcourt's speech a grossly indecent remark was put into the mouth of the speaker, and the *Times* now

explains that "the malicious fabrication was surreptitiously introduced shortly before the paper went to press." The management of the *Times* have had a good many disputes with their compositors of late years, owing to attempts to introduce reforms in the working of the office, and to keep out trades-unionists; and some one of the malcontents has taken his revenge in this disgusting form. The error was not discovered till all the first editiou of the *Times* had been printed off; and it shows the childishness of the intelligent British public that copies of the paper with the obscene words in were actually sold at as high a price as a guinea in Fleet-street. Since Monday the report has been printed in pamphlet form and sold about the streets for two-pence a copy.

—*Civil and Mil. Gazette:* A Mahomedan correspondent, writes to us to say that the Commissioner of Delhi has been successfully endeavouring to establish peace between the Sunni and Wahabi moulvis, who preach in the bazaars of the city, and have been usually distinguished by the acrimony with which they attack one another's principles. It seems that the rival preachers have agreed to refrain in future from the old style of criticism. We believe that much mischief may be prevented by personal negotiation between the heads of rival sects, among which, by the way, the *odium theologicum* seems to be reviving since last spring and summer, when religious quarrels, of a more or less serious description, broke out in many towns of the Punjab. An excellent effect was produced in Lahore, for example, by the joint action of the leading Hindus and Mahomedans.

—Mormonism is not popular in London. Six elders of that community endeavoured to conduct an open-air service at King's-cross the evening before the mail left. They were accompanied by a procession of Mormon men and women singing hymns. One of the elders delivered an address, and urged emigration to Utah, but the meeting was broken up by a large crowd attacking and mobbing the Mormons. Several persons were hurt. The *New York Herald* publishes a telegram from Washington stating that President Arthur is anxious to speedily suppress polygamy in the United States.

—Mr. James Nicol Fleming, ex-director of the City of Glasgow Bank, was apprehended on the 23rd ult., in Manchester, in connection with the failure of the City of Glasgow Bank. Mr. Fleming was taken from Manchester to Glasgow. On his arrival he was conveyed to the Central Police Office, and after being searched was locked up in an ordinary cell. He seemed to be suffering much, and was so weak that he had to use a stick in walking. On the 25th he was handed over to the criminal authorities by the stipendiary magistrate, the charge being that on various occasions during the years 1873, 1874, and 1875, within the head office of the City of Glasgow Bank, in Virginia-street, Glasgow, he falsified the books of the bank by making or causing to be made false and fictitious entries therein in order to conceal and misrepresent the true state of the affairs of the bank from the shareholders, creditors, and others. Mr. Fleming was taken before the Sheriff Principal and judicially examined on the charge preferred against him. Having made a declaration, he was committed to prison.

—*N. Chr. Advocate*: A letter from Rev. M. Sites, dated Foo Chow, Nov. 26, 1881, says: "Our Fifth Annual Conference session has closed. The entire conference are deeply moved by the earnest words of counsel and the affectionate, fatherly and loving bearing of Bishop Bowman, who has so profitably conducted all the business of the session. The waning cause of self-support has been most heartily endorsed in the hearts of the leading members and a good step made forward in its practical working. Our advanced educational movement has been a snbject of careful study by the bishop and great encouragement is imparted to all vital interests of our work."

—Compressed air has been applied as a motor on the Second Avenue Elevated Railroad in New York. The air was confined in tanks under a pressure, at starting, of 580 pounds to the inch, and after running from 127th Street to 42nd Street and back, making the usual stops, the pressure was reduced to 125 pounds. The flow of air is self-regulating so that the pressure on the piston is always the same. The inventor claims that the tanks can be charged in from two to three minutes. The result of the experiment appears to have been highly satisfactory both to the railroad company and the inventor.

—From *The Jewish Chronicle* we learn that the recommendations of the District Assemblies of Finland, Cherson, and Volhynia are to the effect that the Jews shall be excluded from all State employment, not allowed to erect places for prayer, while all synagogues shall be closed; not permitted to appoint rabbis; not not to have the right to their own houses or landed property; not to reside in market districts; and not to be contractors and purveyors, The "iron furnace" in Egypt once welded the Jews together. Doubtless, in God's mercy, some blessed result will come out of the present persecutions.

—*Christian*: The announcement of *The Daily News*, that Mr. John Moffat, son of the venerable missionary, is likely to be employed by the English Government in Basutoland, will be received with great satisfaction by those who have felt for the sufferings of the Basutos, and know the high Christian humanity of Mr. Moffat.

—Same: What may be called the census mania has taken another form, resulting in revelations even more startling and unwelcome than those made in connexion with the counting of church-goers. A poll of publichouse visitors in Bristol between seven and eleven o'clock on the evening of Saturday week showed the number to be 104-557, or *one-half of the population!* A painful feature of an altogether painful business is the circumstance that well-nigh a moiety of these thirsty souls were women and children.

—In a letter dated Batala, 7th December, 1881, from Miss Tucker (A.L.O.E.) to Mr. Lockhart Gordon, the Secretary of the Christian Vernacular Education Society for India, she says:—It would be an encouragement to both Batala and Alexandra schools to brush up Punjabi, a language despised by the learned, but to the gallant people amongst whom we dwell it is what Irish is to the Irish, or Welsh to the Welshman. If we wish to evangelize the Punjab we must learn the language of the poor. God prosper your noble Society. It is to the missionary somewhat like a powder-magazine to the soldier, a dispensary to the medical man. A corrupt press is pouring forth constantly a stream of poison; we look for an antidote to the Christian Vernacular Education Society.

## Thursday, February 16.

—The Editor of the *Pioneer*, Mr. Sinnett, is a Theosophist, and we need not wonder that he has a shower-bath of Billingsgate for Mr. Joseph Cook. Here is a specimen of the food with which the *Pioneer's* readers are supplied, by its London correspondent: "I have been amused by hearing what I believe is a fact, that the enterprising John Hollingshead endeavoured to secure Mrs. Langtry for the Gaiety, and offered a large sum as a sort of *bonus* and a very handsome salary. Mrs. Langtry inquired what she was to play in. "That," said John, "is *my* business. I shall require you to play in anything I think proper." The money was very tempting but Mrs. Langtry declined. No doubt she knew what the worthy manager's little game was. He would have brought out the smartest of burlesques and put his "leading lady" into the shortest of tunics and the tightest of tights,—raised the stalls to a guinea and stage boxes to five or even ten guineas, and done a very big thing. But the "Jersey Lily" recoiled, much to John's disgust. He would have made thousands out of his 'saw.'"

What idea is this calculated to give the Natives of this country of Englishmen? To the pure all things are pure, and to the impure all are impure.

—A Sydney telegram, dated the 29th of December, says that Mr. Muir, a Government agent on board the labour-recruiting schooner Isabella, Mr. Hampshire, the mate, and two half-castes, have been treacherously massacred by the natives of Santo Island, who are canibals.

—A serious insurrectionary movement is reported by the Constantinople correspondent of the *Standard* to have broken out among the Arabs in Yemen. The pilgrims, in returning from Mecca, held a meeting and proclaimed Ali, son of the late Mohammed Aidh, Emir. They took the oath of allegiance to him, and made themselves masters of the country. An engagement was fought between the insurgents and a body of Turkish regulars on the 15th January, near Ebha. The insurgeuts lost 200 killed, and had many wounded. The Turkish commander telegraphed to Constantinople for reinforcements.

—The United States Senate has just done rather a strong thing. The Foreign Relations Committee—usually one of the most sensible bodies in any existing Legislature, and representing the pick of American politicians—has reported a Bill entirely prohibiting Chinese immigration for twenty years.

—*Overland Mail*, Jan. 27: Two brothers, members of the "Captain Moonlignt" gang, have been sentenced at Cork to seven years' penal servitude for the perpetration of outrages.

Mr. Skillings has been committed for trial for feloniously assaulting a number of little girls at his wife's boarding school at Leyton.

Two serious accidents have occurred during the week. Hammersmith Railway Station was destroyed by fire, and a collision, resulting in loss of life, took place on the Great Northern Railway.

Amongst the deaths recorded this week are: —Sir W. R. Holmes; Deputy Insp.-Gen. G. Birnie Hill; Rev. Canon C. Walsham; and Mr. J. Linnell.

—Garibaldi arrived at Naples on Jan. 21. He was taken on shore in an invalid chair, on which he lay stretched in a half-sitting posture, unable to turn his head. In his left hand he held a white handkerchief, which he sometimes feebly moved in anwer to the cheers by which he was greeted. On being welcomed to Naples by the Syndic, Garibaldi said he required rest and quiet, and begged that no visits might be paid to him, not even by his personal friends.

—The following from Mrs. Amanda Smith, London, Dec. 18 appears in an American paper; I had a blessed time in Ireland. The Lord graciously blessed the work. I spent two weeks in the North and saw none of the troubleous things the papers speak of and yet much really exists. Ireland's need is the free Gospel of a full salvation, and a free people, with a free Bible. My cry is, O, for a mighty revival that will sweep all over the country! We had a few meetings at Dublin. The "Friends" are grand people to work with and some are carrying on a blessed work in the temperance cause, and the Prison Gate Work, taking the poor among them that are discharged from the prisons and helping them; pulling them out of the fire. Then the Ragged School work; and then I went North one week to [don't know the name] a Friends' Meeting. The house was full every night and the Lord blessed us. And at Mogalem—a week there also among the Friends, then at Portadown—a large Wesleyan "chapel" as they say here; and then at Enniskillen—a large Wesleyan chapel. I have not time to tell all the details of the work but the

Lord was with us in power. Souls were converted and backsliders reclaimed and believers saved. Hallelujah, for the Lord God Omnipotent reigneth. Amen!

I shall leave, God willing, on the 17th (Dec.) of this month for Liberia. Pray for me.

—*Pall Mall Gazette*, on the Sheffield attack on the Salvationists: "The whole scene might well suggest, to anybody in the humour for them, some reflections on the nature of mobs of this kind; how cowardly they are, for instance—for both at Sheffield yesterday, and in every other case that we have heard of, the stones and blows were quite as freely dealt to young women as to men. But nobody can think of the common habit of wife-beating—of the extent of which as a regular practice the police-courts only give us a faint idea—without wondering whether we do not pay ourselves rather too many compliments on English bravery and gallantry. Some interesting questions, again, arise as to the state of mind of such mobs towards the Christian religion, when they show this readiness to break out against people who strive hard according to their light to make this religion a trifle more effectual than it is. We have no sympathy with either the professions or the methods of the Salvation Army: but it is odd to find the people of Sheffield, Reading, and elsewhere as hostile to these poor people as if they were ancient pagans, ready to fling them to the lions."

—*Word and Work*; on the same: We have no doubt that, however much we may pity them, the members of the Salvation Army welcome these persecutions, which supply an evidence of their honesty and firmness, while they attract attention to their principles and proceedings. They are likely to know that if they were to shrink from these dangers, and withdraw altogether from public observation, they would bring fatal discredit upon their cause. Probably magistrates will not find these people disposed to listen to any bland persuasions to inactivity and retirement which their desire to escape trouble may induce them to use. Besides, without their aggressive measures, whereby, as an army, they profess to attack sin in its very citadels, their existence becomes an anomaly. We have said and we repeat it, that we do not commit ourselves to an approval of their action, and that we certainly could not, with a good conscience, adopt their methods; but we must *firmly maintain* that which lies at the basis of their organization, *the right of Christianity to be aggressive.* We are not content to be tolerated. We claim the right, and it has hitherto been allowed, in this country, to carry the message of the Gospel by all *legal* means to all classes of the community, and certainly not least to those who need it most.

## Friday, February 17.

—*Bombay Gazette*: Those harassed Turks are overcome with delight at falling in at length with a European Power which apparently has no longing for a bit of Turkish territory. In return there is no favour which can be bestowed upon a German subject that is refused by the Ottoman Government. Let an English firm venture to compete with Germans in a demand for commercial concessions of any kind, and the result is a foregone conclusion. Every branch of the Turkish administration is now provided with German assistants and assessors. More than forty German officers of distinction have been authorised to enter the Turkish army. English assistants are steadily dismissed to make room for the countrymen of Bismarck. For years and years the famous Euphrates Valley Railway scheme has been pressed by English authorities upon the attention of the Porte. The Duke of Sutherland and Colonel Chesney were among the latest supporters of the project, and any amount of English capital was declared to be awaiting the permission to invest in the undertaking. The Turkish Government has finally refused the English request, while Herr Gustav Norring, nephew and agent of the enterprising Dr. Strousberg, is asserted to have secured the coveted permission for a German company. Extensive plans of German immigration into the thinly inhabited districts of Turkey are now under discussion; and Germans make prosperous settlers. The collective action of France and England in Egypt is said to be eminently pleasing to Prince Bismarck in view of his Turkish policy.

—The *Englishman's* Rangoon correspondent telegraphs that the Government has sent official notice to the monopoly-holders that the monopolies will cease from the 17th inst. Trade is reviving slightly. A caravan, 2,000 strong, has reached Bhamo from China. Another caravan, 500 strong, which lately left Bhamo on the return journey laden with cotton, &c., was completely looted by Kachyen.

—Press Commissioner: The Amir has sent reassuring letters to the leading men in Kandahar.

Herat, it is reported, remains peaceful and contented.

—An up-country paper states that Burmah and the Andaman Islands have recently been visited by the representative of a large firm of orchid merchants in England. Accompanying this gentleman is a botanist from a Horticultural Society in Vienna. They have succeeded in forming a collection of valuable plants. Orchids, it is well known, are now realising fabulous prices at home; so that this tour in the East will not be an unprofitable one, provided the difficulties of getting the plants to Europe alive are overcome.

—Deaths last week 466. By cholera, 14.

—The school for Mahomedan children in Bombay established by the Anjuman-i-Islam, with Government aid, contains 429 pupils. Prizes were distributed in the Town Hall on Wednesday. The Bombay Corporation have voted Rs. 5,000 a year towards the maintenance of the school. If we ask why these Mahomedan children may not avail themselves of the education furnished in the Government schools, we are told that they cannot in the latter "acquire an English education through the medium of Hindustani."

—*Times of India*: For the year 1872-73 (1882-3?) it is estimated that the Bombay Port Trust will have an actual balance of four lakhs. Half of this sum will be devoted to the reduction of Port dues, especially on the shipment of grain; one lakh will be put by in a sinking fund, and the fourth lakh held over to meet contingencies. The balance earned for the year 1871-72 (1881-2?) amounted to five lakhs, and has been devoted to remunerative works on the Trusts' Estate.

—*Same*: We understand that Government have determined to abandon Thull Chotiali. As a consequence the 7th N. I. will not be wanted on the frontier and orders have been received for them to remain in Bombay. The 10th N.I., who were to relieve them, will consequently not come down from Sind.

—The Hon. W. E. Baxter, M. P. addressed the *Sarvajanak Sabha* at Poona on Wednesday, said: The memorial refers to the severity with which all your taxes press on the population. The impoverishment of the masses is the most striking phenomenon to any stranger visiting the country, and surely their taxation should be reduced to the very lowest point consistent with financial equilibrium. This cannot be done if fancy frontier wars are to be carried on. It can be done by a Government whose policy is peace, not military glory, and whom therefore I beg you to support with all your moral powers. The ecclesiastical question referred to in your concluding sentences is not in point of money a large one; but the present system of paying chaplains out of the public revenue who minister, not to soldiers, but to rich merchants and planters, must be altered. I am quite willing to endure scolding of those people who by and by will have to pay for their own clergymen, and the choice language their friends of the press, in the hope and belief that our little meetings will help to put an end to a state of things derogatory to Christianity, unworthy of the congregations themselves, and contrary to the spirit, if not to the letter of the Proclamation.

Colonel Sladen, Commissioner of Arakan, has found out an "excellent substitute" for coffee. He describes it as a decoction of the seed of the *Cassia tora* or "fœtid Cassia," known to the Burmese under the name of "Dangyweh."

—*Times of India*: The *Dewali* and the Cocoanut Fair are familiar to everybody; but the *Maha Shivaratri*, a festival which was observed yesterday, is not so well known. The legend as told by the worshippers of Shiva is that an archer once went into a forest to shoot deer; but on a sudden night came on, and to protect himself from the wild beasts he ascended a *bil* tree. He then began to break off all the branches that hung around him, and as he threw them down they fell on a symbol of Shiva that lay at the foot of the tree. The great Destroyer was immensely pleased at this, and thought that a great compliment had been paid him, though in all probability the falling of the branches on his symbol was merely accidental. The archer was said to be a great sinner, but he was considered to have sufficiently atoned for his sins, and on that every night, the 14th of the *Krisnapaksh*, a chariot came down and took him into the abode of Shiva amid great rejoicings. The votaries of the deity hope to meet with a similar reward; they fast all day, and at night they repair to the temples dedicated to him, where after *puja* is performed by the priest, the symbol of the god is washed and decorated with flowers. The priest then recites from the sacred book the thousand names by which Shiva is known, and at each name a leaf of the *bil* tree is thrown upon the symbol. This ceremony is enacted four times during the day, and is witnessed by thousands of people. The Brahmin priests are handsomely paid for their labours, and are regularly engaged by private individuals to conduct the ceremonies.

—Mr. Joseph Cook preached on Sunday evening last in Calcutta on Secret Prayer. He lectured on Tuesday evening on Certainties in Religion.

# Selections.

## "TERRACED" EXPERIENCE.

MRS. T. SMALL.

Very often we see on the banks of a lake or river a "terraced" town, or perhaps individual grounds. My experience, especially for the past few months, has so reminded me of these that I call it a terraced experience. I heard a preacher once slurringly say: "Talk about the second blessing! Why, I have had a thousand blessings." Amen; so have I, but I believe in getting the *blessing* first. Get a pure heart and then receive the frequent baptisms as they come. There are always some foolish ones who are forever saying, "These people think they are as good as they can be; they do not believe in growing in grace, etc." A great mistake. If there is great advancement made, it is after a clean heart is obtained, or when pressing towards it.

When I first came into this experience, like many others, I had little idea of ever wanting anything more, and when the first feelings of hunger began to be felt, I began to wonder what it meant; and as they deepened, I went to a sister who had been long in the way, and asked her if she had ever had such feelings. She said *yes*; and I soon learned that a season of deep hunger was always followed by a filling. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." A person cleansed from sin begins to grow rapidly, there being nothing to hinder growth. He

is in the soil and atmosphere where he can do nothing but grow. As he rapidly ascends, occasionally he comes to a broad table-land, where is a large place for his feet. The air seems purer than it did on the plain below him, and even that one appeared glorious, as he could from it get a blissful view of the outlying country. But the one now gained is a little better. He is a little farther from the world, and has really gained the highest place he ever stood upon. Here he takes in the sunshine and the pure air, and talks about its being delicious; and somehow he feels so free. There are the same objects surrounding him, but he does not seem to notice them. The atmosphere inspires him with new life. Really, this is a land of "summer and of song." But his stay is not long here. He takes a brief survey of surrounding objects, and he is away for higher heights until another broad plain is reached. "But there the glorious Lord *will be* unto us a place of broad rivers and streams." And thus it has ever been with my experience. Never so much as during the few months past has my soul gone out in praise and thanksgiving to God for the way in which he has led me. I started in this way with a bright, clear experience. I have realized a growth in grace, but all along the way I have occasionally found these broad places. During the summer past I reached one of those terraces—Glory be to God! it is much higher than the former ones. Here I breathe a purer air. There has been freedom along the way, and I have been eating of the fruits of Canaan. "Eat that thou mayest have strength." There is strength in the "old corn" of the land; and as I have exercised and tried to help others in the way, I have been growing; for it requires some strength to walk up this way,—strength not of ourselves, but strength that we may draw from *One* who is mighty. The moon gives us light at night, and yet her light is all from the sun; and so we shine around in dark places, but the light is not ours; it is all from the great Source of light. How humble and yet thankful we feel that He will give us of His strength. "Let him take hold of my strength." "Trust ye in the *Lord* forever; for in the Lord Jehovah is everlasting strength."

"I can see far down the mountain
Where I wandered weary years,
Often hindered in my journey
By the ghosts of doubts and fears.

Broken vows and disappointments
Thickly sprinkled all the way,
But the Spirit led unerring
To the land I hold to-day."

"Bless the Lord, O my soul, and *all* that is within me *bless His holy name*" for *this experience*. The Lord has been giving me a new revelation of Himself. I realize in a richer, deeper sense than ever before, that He holds me by His mighty power; that I belong to Him; that He abides within, ruling and reigning. Those who have this experience understand these things. There is a freedom realized here which means more than ever before; a separation from the spirit of the world; a "looking unto Jesus;" a sense of companionship with Him; a *deep* sense of a will lost in God's will, and all the affections going Godward; but above all, a sense of the cleansing blood, which washes wherever it goes.

"He cast on me a look of *love*,
Such as no words can show;
I felt within my very soul
He wash'd *me* white as snow."

Yes, this consciousness is the best thing this land affords.

"Is not this the land of Beulah,
Blessed, blessed land of light;
Where the flowers bloom forever
And the sunlight fadeth not?"

The Lord has been letting wave after wave go over my soul. *All glory* to his name!

"I am dwelling on the mountain
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;

Where the air is pure ethereal,
Laden with the breath of flowers
That are blooming by the fountain
'Neath the amaranthine bowers."

My soul breathes in this heavenly atmosphere, and life and strength flow through my being. "There's no thirsting for life's pleasures;" Jesus satisfies the hungry soul. When the soul fixes its gaze on Jesus, it becomes enraptured. Then how easily the things of this world lose their charms; how insignificant they all look when Jesus fills our entire being. "Jesus comes, He *fills* my soul." Praise the Lord for a personal experience; an uninterrupted stream of light from the great Source of light into my soul.

"Oh, glorious *hope* of perfect love;
It lifts me up to things above;
It bears on eagle's wings."

We have been praying here in our city for a revival of holiness; and the Lord is hearing and answering prayer. Souls are entering into the land of Canaan, and the inhabitants of Beulah have been conquering cities and marching a little farther into the interior of the land. Showers of divine grace are falling, and the graces of the Spirit are springing into new life. My entire being goes out after God, and with thanksgiving and praise I prostrate myself at His feet and expect greater things at His hands. There are terraces far above, which I expect to reach, each growing better and better until, having reached the heavenly one, I shall be shut in with God, to go no more out forever.

"Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

"A land of corn, and wine, and oil,
Favored with *God's peculiar smile*,
With every blessing blest;
*Here* dwells the Lord *my* righteousness,
And keeps his own in perfect peace
And everlasting rest."

*(Advocate of Holiness.)*

## THE PROFESSION OF HOLINESS.

REV. N. BURNS.

When, and under what circumstances, should we witness to the possession of the grace of entire sanctifiation?

There are several errors into which we may glide in this matter. In the first place we may fetter ouselves with some cast-iron rule, as, for example, resolving on every possible occasion to perform this duty. This we think a faulty practice, for it is substituting a human rule for Christ, who is the rule of our life; so that in experience meetings we are led, in place of consulting the Spirit who is our momentary Counselor, to consult the god we have set up. What wonder that, under such circumstances, telling the wondrous story of Jesus and His love becomes "cross bearing"—repugnant to our feelings, and what is still worse, unedifying to others.

In the second place, we may be tempted to perform this duty just as our feelings may prompt. This is running into the other extreme, and allowing our surroundings to take the place of Christ as our guide. It is the same fault as the other in principle, for it measurably dethrones the Spirit from His place as Counselor.

Again, we may be tempted to indefiniteness in relating our experience. Methodists, if no others, know well the difference between an experience which says plainly, "I enjoy the blessing of holiness," and one which says, "I have been greatly blessed, been rebaptized, have had a deeper work of grace," &c. The one has a disinct meaning, the other may mean almost any thing. To bear the former witness makes one at once a marked individual, the latter makes us wear no distinctive badge. And our observation shows us that the latter witness given, even when the former is enjoyed, soon makes the former experience merge into the latter. Let us cease to bear definite witness and we soon lose the definite experience.

Whe, then, should the definite experience be given? We think it should be given as soon after its reception as practicable, and repeated just so often and *no oftener* than is necessary to define clearly our position to the intelligence of the Church. Of course, there are occasions when the relation of it may be needed for the edification of others; but the knowledge of such times may be safely left with the Holy Spirit, who abides in us for this reason among others, "To guide us into all truth." To the extent that we take it out of the hands of the Spirit and make it come under some rule, however conscientious we may be about it, to that extent we come under bondage and fail of the freedom which is in Christ Jesus: for where the Spirit of the Lord is there is liberty.

"Ye are my witnesses," saith God. Let us then see that we act out His pleasure in this relation. Our witness to our personal knowledge of full salvation, in its direct influence on others and its indirect influence on ourselves, is freighted with such vast, such eternal consequences, that we may well tremble in attempting to use it in our own strength—that is, after our own judgment. But with the Holy One as our Guide, wa may confidently, nay, joyously, go forward, knowing that not one act of witness-bearing for the Master shall fail to glorify Him and help others. We shall overcome by the testimony we bear.—(*Guide to Holiness.*)

## THOU SHALT NOT.

To fence man around with such a prohibition does not seem to accord with the dignity of manhood. Constraining love is surely better than restraining law. This is so evident that some over-zealous Christians are in haste to proclaim that the law is longer necessary. Sinai is abolished. Calvary takes its place. Henceforth the Gospel is to be the only thing preached, and God's love is the great converting and governing force.

Philosophically this is true. Practically it is false. You can use the arguments of Christ's love to restrain a man determined on murder with about the same success as you can teach a primary scholar the mysteries of calculus. Such persuasion is about as effective as for a mother to tenderly plead her love to keep her infant from burning its fingers on a heated stove. As men are—mere children in goodness and Samsons in sin—they comprehend law and its penalties, they see the ground of its prohibitions and dread its retributions when the language of divine love is an unknown tongue.

False and misleading teaching as to the native goodness of the natural man has resulted in pressing upon unrenewed sinners a set of motives which not only do not attract, but they repel and disgust. Stalwart sinners laugh at what they call your religion for women and children. In his lowest estate the human animal is reached through his instincts, his passions, his fears. He is impervious to the influences that greet and guide a saint.

To flatter him with laudations of original goodness is to establish him in immovable

self-conceit. To convince him that he is too good to be damned, is to confirm him in ungodliness. To persuade him that God is too kind to punish him for iniquity removes the sole ground on which he can conceive of God with reverence or even respect. What does an arraigned criminal care for a law that has for him no penalty? What does a conscious sinner delighting in his sin care for atonement and sacrifice? Offer him pardon without repentance and you pay him for continued transgression.

No, Sinai is still an awful fact. It frowns over the immature and tempted souls now as once it did over an immature and tempted nation. Crowds of the untutored slaves of sin understand and appreciate nothing but, Thou shalt not. Even Guiteau, from whose insane folly the wisest need not scorn to learn how fiendish motives are born and grow, cared not to "discuss" the divinity of God's law against killing. He winced under its stern threat. It stands like a sea-wall against the stormy paths of temptation. It is a blessing to the worst; it may often be a refuge to the best of men when tempted. It says, "So far; no farther."—(*Advance.*)

## THE PRAYING CHILDREN.

BY HELEN A. BIRDSALL.

I send you a little incident, the truth of which a friend of mine vouches for, it having been related to him by the veritable infidel himself who figures in the story.

In a small town in Saratoga county lived a man of avowed infidel principles, whom God, however, had blessed with a believing wife, and four little children, two boys and two girls. He forbade the reading of the Bible in his house; and so far as he was able, would not permit his wife to pray, or attend the house of God. The children were not allowed to receive any religious instruction. Under such training they were in a fair way to give their father many hours of anxiety. A devoted Christian woman, whom nature had given a peculiarly persuasive manner, and who knew of his love for his children and his care for their temporal welfare and happiness, approached him one day and said, "Mr. B——, you love your children and your children love you, and you want their little hearts to receive all the happiness this world can give, (as long as you think there is no other,) and now if you knew they would be happier for mingling with those of their own age on Sunday by attending Sunday school and reading books and papers which they would get there, learning to sing, and ever now and then coming home with their little cards for good behavior, perfect lessons, etc., wouldn't you consent to have them join my Sunday school class, if I promise to take good care of them and return them every Sunday afternoon as good as I took them away?" Suffice it to say, the father through love for his little ones, yielded a reluctant consent, and the next Sunday the little flock, happy with the idea of seeing and hearing something new started for Sunday school. Several Sundays passed with nothing unusual to alarm the father except occasionally snatches of some little hymn from the lips of one of the children, about coming to Jesus.

A revival broke out in the school and scores of young hearts were given to him who said "Suffer little children to come unto me;" and among them were the four little children of the infidel. You may be assured there were stormy times in his home, then. The father scolded and threatened; angry with himself for consenting to their attendance at the school, angry at the children for he knew not what, angry with the teacher for filling their heads with "such nonsense," as he called it. The pleading eyes of the children followed him wherever he went. He felt that some unseen influence was terribly shaking his infidelity. And yet the deeper his conviction, the crosser and more unreasonable he became. His children agreed to try the efficacy of united prayer on his behalf.

One morning rising late, he was passing silently through the hall, when he heard a pleading little voice in the direction of an unfrequented room, and stopping to listen heard little Mary say, "O Lord, convert my infidel father." He passed quickly along. But hearing still another voice as he stood opposite little Sarah's room he stooped and peering through the key-hole saw Sarah with little hands clasped, and with streaming eyes, beseechingly crying "O Lord, convert my infidel father." In desperation he started for the barn, thinking he would certainly get out of reach of his children's voices there, when to his utter dismay, away upon the hay, knelt little Johnny, crying as if his heart would break, "O Lord, convert my infidel father!" He wheeled about, and as he was about to enter the house again by the way of the wood-shed, what did he hear but Willie's little voice, as he knelt behind the wood-pile, crying "O Lord have mercy on my infidel father!" The was quite too much for the poor man. He rushed into the presence of his wife and telling her what he had seen and heard bade her call the children in and they would all pray together. The mother and children gathered around the penitent man and in less than half an hour their prayers were answered and the infidel father was soundly converted. He lives to-day to bless God for Sunday schools.

This shows what children can do, and I write this hoping it may encourage the young soldiers of the cross to keep praying, for they have the promise that their prayers will be heard and answered.—(*N. C. Advocate.*)

## Miscellany.

—*Word and Work*; Mr. Moody in Edinburgh: Mr. Moody at Thursday's midday prayer meeting delivered an address on prayer, and in the course of his remarks he said that if their wills were in accordance with God's will they would make such prayers as He would answer. Several instances of singular responses to prayer were given, but none was more remarkable than the story of

THE ATHEIST'S CONVERSION

as told by Mr. Moody. When the evangelists were in Edinburgh eight years ago, a man was pointed out to him as being there for the purpose of sowing tares, he being a well-known infidel in the city. Mr. Moody was advised to have him turned out, but instead of doing so he prayed by his side for his conversion, the man all the while looking deridingly and unconcernedly on those about him. The person in question attended several meetings, and used when questioned to scoffingly say, "There, didn't I tell you there was no God? If there were I should have been converted as you prayed." At Wick the infidel again turned up, and said that he was there merely out of curiosity. Some time afterwards, Mr. Moody heard that he was converted, and the man being now present he would ask him for his testimony.

Some excitement was caused by so direct an appeal under such peculiar circumstances. It was immediately answered by a middle aged and respectably-dressed man, who said he could confirm all that Mr. Moody had stated. He felt that he had been converted and turned to the Lord in answer to the prayers of Mr. Moody and others. The same person further remarked that he was now trying to lead others to the Lord, and those he "tackled" were often not the easiest nor the simplest cases. However, the work was the Lord's and he had great faith in His power, and the power of prayer.

## TELEGRAPHIC NEWS.

*London, Feb. 9th*: Advices from the Transvaal state that a Boer force has crossed the boundary fixed by the late Convention, and attacked the native chief Montsima, who has succeeded in repulsing them.—Fighting is now going on.—There is no foundation in the report that Earl Granville had interviewed the Russian Ambassador and protested against Russian action in Central Asia.—Mr. Gladstone, replying to a question respecting the treatment of Jews in Russia, said he deplored the outrages to which they were subjected, but the question being an internal one, the Right Hon'ble gentleman said the British Government could only intercede should a fitting opportunity present itself.—Sir Stafford Northcote gave notice of a motion that he would oppose the closure.

*Cairo, 9th*: The English and French Comptrollers-General have protested against the Ministerial programme limiting their control te the debt only, and have claimed a voice in the entire Budget. The Egyptian Cabinet has declared that the Powers have no right through their Comptrollers to interfere with the interior development of Egypt.

*London, 10th*: The Commons have negatived an amendment to the address, moved by Mr. Patrick Smyth (member for Tipperary,) for Home Rule in Ireland.—Before Mr. Smyth's amendment for Home Rule in Ireland was rejected by the Commons, Mr. Gladstone said he was alive to the importance of local self-government for Ireland, which was reluctantly postponed. He commenced (? commented upon) the divergence of views among the Home Rulers, and advised them first to agree how to define the functions of an Irish Imperial Parliament.—The Government laid upon the table of the House the correspondence concerning Central Asian affairs. There is nothing of recent date among the papers except extracts from the Russian press. The Russian Foreign Minister on the 15th June last informed the British Charge d'Affairs at St. Petersburg that there was no question of negotiations for a treaty with the Merve Turcomans or of establishing a Russian Resident at Merve.—Sir Charles Russell having resigned his seat for Westminster, the Hon. Algernon Percy, Conservative candidate, has been elected in his place unpposed.—Mr. Childers and Sir Granet Wolseley are adverse to the proposed tunnel under the English Channel, whilst General Adye is in favour of the scheme. The Government reserve their decision in the matter.—Sir Evelyn Wood has been appointed a Knight Commander of the Order of St. Michael and St. George, and also has been promoted to the rank of Major-General.

*Cairo, 10th*: The Egyptian Government has presented a Note to the Consular Body in Egypt, stating that the voting of the Budget by the Chamber of Notables, will not interfere with the rights of England and France, which will be respected.

*London, 12th*: An official announcement issued at St. Petersburg repels any foreign intervention on behalf of the Jews in Russia, and states that rigorous measures will be taken to prevent further outrages.—Opposition to *cloture* is on the increase.—Debate in the Commons on the address continues.

*Constantinople, 12th*: The Porte has sent a Note to its representatives abroad stating that His Majesty the Sultan has ordered the Khedive to respect international treaties and maintain order in Egypt.

*London, 13th*: Advices received from Ireland state that numerous arrests has been made in connection with illegal drilling.

*14th*: The Secretary of State for India, in reply to a question in the House last night, said that the Viceroy had not corresponded with the Pope concerning the Roman Catholics in India who are subjected to the jurisdition of the Archbishop of Goa. The British Gouernment would not interfere in the matter.—England and France have sent a Collective Note to the Powers amicably explaining their policy in Egypt.—Mr. Lloyd, a magistrate at Bodyke, County Clare, has been shot at, but escaped unhurt.—A policeman, however, who accompanied him, was mortally wounded.—The House of Commons this evening, after a long debate, voted the address in reply to the Speech from the Throne by 87 votes to 22.—The Anglo-French Collective Note to the Powers respecting their policy in Egypt proposes an agreement among the Powers on the basis of the *statu quo*—Egypt to respect international obligations.—An epidemic disease, which suspected to be the Plague, has made its appearance at Soujboulak.

*Vienna*, 14*th*: The Austrians claim that the insurrection is suppressed, except in Southern Herzegovina.

*London*, 15*th*: Sir Charles Dilke, replying to a question in the House of Commons last night, said that the British Government had not proposed that an English representative should attend the Russo-Persian delimitation of the frontier. Sir Charles said that a telegram had been received from the British Minister at Teheran stating that the nearest point of the Russian frontier was 150 miles distant from Seraksh.—Lieutenant-General Charles Foster has been appointed Colonel of the 21st Hussars.—Commander Selby, of H. M. S. Falcon, while out shooting at Artaki, in the province of Anatolia, has been attacked and dangerously wounded. The Porte, in reply to the representations of the British Ambassador on the subject, has ordered the perpetrators of the outrage to be arrested, and has also despatched an ironclad thither.—Sir Charles Dilke, replying to a question in the House of Commons this afternoon, denied the reported revolt at Herat.—Sir Stafford Northcote, speaking at a Conservative banquet at Tooting last night, said that while he admitted that the parliamentary rules required alteration, he did not approve of the proposals made by the Government, as they amounted to an infringement of the rights of the minority and freedom of debate.

*Teheran*, 15*th*: A high Persian official has been sent to the Russo-Persian frontier, it being believed that the first Persian official who was sent has conceded too much to Russia.

16*th*: Commander Grenfell, of H. M. gunboat Cockatrice, was accompanied and assisted Commander Selby after the latter was wounded, was also subjected to ill-treatment. The causes of the outrage were not political, but were owing to some misunderstanding.—Later intelligence from Souj Boulak states that the plague has disappeared.

## PASSENGERS SAILED.

Per Str *Italia*, 15:

For New York—Mr and Mrs Wetherell.

For Genoa—Sir James Bain, Rev Mr N G Cheney, and Mrs Gahler and child.

For Marseilles—Mr W Borkmyre.

Per P and O Str *Siam*, 16:

For London—Mr W Fuchs, Mrs Rowlandson and child, Mr J P Thomas, Mr D Fuchs, Mrs F Reed, one child and infant, Miss Davies, Mr and Mrs Chambers and child, Mr R C Campbell, Mr J R Thomas, Mr H R Alston, Mr S C Snow, Mr H Gallop, Mr B N Wallis, Mr C E White, Lieut A P Williamson, Mr J M Reoch, Mr G B Blake, Maj Genl H D R Welman, Mr C de C Baglehote, Mr F R O'Donnell, and Mr G A Stack.

For Brindisi—Mr C Robertson, Mr L E Griffiths, Mrs Walker, Major and Mrs Brandreth, Major A D Butter, Mr E F May, Mr H St J Browne, Mr and Mrs D M Parker, Mr R Steel, and Veterinary Surgeon J A Nunn.

For Venice—Mr Gregor Grant,

For Malta—Mr J M Wallace, Mr R C Noble, Mr R A Lyall, and A Lady.

## PASSENGERS ARRIVED.

Per P and O Str *Malwa*, 13:

From Gravesend—Mr F Welsh, Mrs Beaumont, Mr Rogers, Col and Mrs Rogers, Mrs Keith, child and governess, Col J R Atkinson, Mr McNair, Mr and Mrs Bell, Mr F Search, Mr Allan, Mr J Bailey, Mrs Chatfield, and Mr Farmer.

From Venice—Mr and Mrs Maconaghy, Dr Hutchinson, Surg Maj A Dean, Mr F L Goldsmidt, Capt J R Moore, Maj G S Hill, Maj J M Ryves, Col H Brownlow, Mr B Henry, Mr and Mrs Hooper, Mr A Ellis, Col Henderson, Mr and Mrs Goslett, Maj Carruthers, and Maj Bax.

From Suez—Mr G D Peters, Capt R N Crewe, and one Native.

Per Str *Wistow Hall*, 15:

Mrs Senior, Major and Mrs Ross, Mrs Greenstreet, two infants, and European Nurse, Mrs Ringheim, Miss Anderson, Mr James Greaves, Mrs Ashburner and three children, Capt J A C Wedderburn, Miss F M Woodland, Mr J A M Wilson, and Mr J T Lindsley.

# Domestic Occurrence.

## DEATHS.

BLOMFIELD—February 5th, at Manantoddy, North Wynaad, Annie Katharine, the wife of C Blomfield, and only daughter of Mr F W Richmond, of Messrs Richmond &c. aged 23 years. Deeply regretted by a large circle of relatives and friends.

D'EMDEN—February 6th, in Kurrachee harbour, George Lousis D'Emden, Esq. of Rogers and Co. Bombay, aged 46 years.

MACKENZIE—Feb. 15th, at Mazagon, John George Donald eldest son of the late Donald Mackenzie, Esq., of Lucknow, aged 17 years.

## "BOMBAY GUARDIAN."

*Subscriptions received from 11th to 18th February* 1882.

John Hyde, 31st Dec. 1882, Rs. 6; J. Hodges, 1st Dec. 1882, Rs. 7-10; Rev. James Dawson, 31st Dec. 1882, Rs. 7-10; Dr. J. Vitters, 10th July 1882, Rs. 3; A. Williams, 31st March 1882, Rs. 1-14-6; Mrs. H. W. Smith, 31st Dec. 1882, Rs. 6; E. Pastina, 18th March 1882, As. 10-6; Basel Mission House Dharwar, 31st Dec. 1882, Rs. 7-10; J. W. Roberts, 31st Dec. 1882, Rs. 5.

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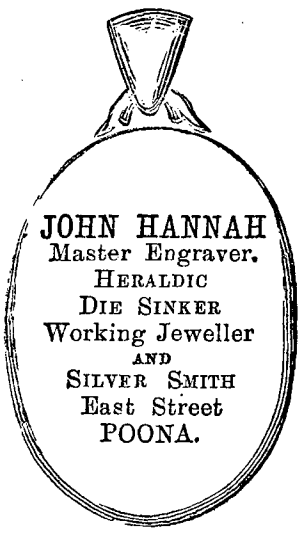


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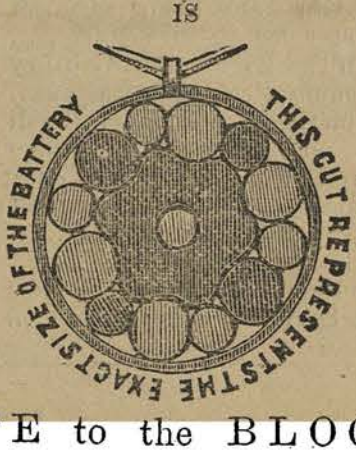


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